An Exegetical and Theological Commentary on Galatians Chapter 2: The Gospel of Grace, Apostolic Authority, and Justification by Faith

加拉太書第二章釋經與神學註釋：恩典的福音、使徒的權柄與因信稱義

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I. Introduction 導論

The second chapter of Paul's Epistle to the Galatians stands as one of the most theologically dense and historically consequential passages in the entire Pauline corpus. Within its twenty-one verses, Paul recounts his second journey to Jerusalem, the recognition of his apostolic ministry by the "pillars" of the church, the confrontation with Peter at Antioch, and culminates in one of the most powerful soteriological declarations in all of Scripture — that a person is justified not by works of the Law but through faith in Jesus Christ. This chapter functions as the hinge upon which the entire epistle turns, connecting Paul's autobiographical defense of his apostleship (chapters 1–2) with his theological exposition of justification (chapters 3–4) and its ethical implications (chapters 5–6).

加拉太書第二章是保羅書信中神學內涵最為豐富、歷史意義最為重大的篇章之一。在這二十一節經文之中，保羅追述了他第二次前往耶路撒冷的經歷、教會「柱石」使徒對其使徒職分的認可、他在安提阿與彼得的當面對質，最終以全經中最有力的救恩論宣告作為高潮——人稱義不是因行律法，乃是因信耶穌基督。本章乃是全書的樞紐，將保羅為其使徒身分所作的自傳式辯護（第一至二章）與其關於稱義的神學論述（第三至四章）及其倫理意涵（第五至六章）貫穿相連。

As John F. MacArthur has forcefully stated: "The purpose of this letter is to make crystal clear what the gospel really is... Satan always tries to counterfeit everything. He operates not only outside the Christian church with anti-Christian religion, but inside the church in much more subtle ways, with corrupt forms of the gospel." The battle of Galatians 2 is not an ancient relic; it remains the perennial struggle of the Church in every age.

正如約翰·麥克阿瑟所有力地宣告：「這封書信的目的，是要使福音的本質絕對清晰……撒但總是試圖仿造一切。他不僅在教會之外以反基督的宗教來運作，更在教會之內以更隱微的方式，以腐化的福音形式和自稱基督徒的假教師來運作。」加拉太書第二章的爭戰並非遠古遺跡，它依然是教會在每一個時代中持續面對的鬥爭。

II. Paul's Journey to Jerusalem and the Validation of His Gospel (Galatians 2:1–10)

保羅上耶路撒冷與其福音之確認（加拉太書 **2:1–10**）

A. Verses 1–2: The Apostle's Return 使徒的歸返

Koine Greek (NA28/UBS):

Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ

εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

Transliteration:

Epeita dia dekatessarōn etōn palin anebēn eis Hierosolyma meta Barnaba, symparalabōn kai Titon; anebēn de kata apokalypsin, kai anethemēn autois to euangelion ho kēryssō en tois ethnesin, kat' idian de tois dokousin, mē pōs eis kenon trechō ē edramon.

Syriac Peshitta:

ܒܝ ܐܫܟ̈ܚ ܠܐ ܐܪ̈ܡ ܗ̇ ܕ̈ܝ ܐ̈ܝ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ܕ̈ ܐ̈ ...

Transliteration (Syriac):

W-men bathar arba'esre' shnin tub sleqeth l-Urishlem 'am Bar Naba, wa-dbereth 'ami Titos. Sleqeth den aykh d-ethgeli li.

Translation:

"Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. And I went up according to revelation, and set before them the gospel which I preach among the Gentiles, but privately to those who were of reputation, lest somehow I should be running, or had run, in vain."

「過了十四年，我再同巴拿巴上耶路撒冷，也帶著提多同去。我是奉啟示上去的，把我在外邦人中所傳的福音，對弟兄們陳說；卻是私下對那有名望之人說的，惟恐我現在或是從前徒然奔跑。」

The verb **ἀνέβην** (*anebēn*, "I went up"), aorist indicative active, deliberately employs the standard Jewish idiom for ascending to Jerusalem, which lies elevated in the Judean

hills. The preposition **κατὰ** (*kata*) with **ἀποκάλυψιν** (*apokalypsin*, "revelation") establishes that Paul's journey was divinely directed — not a summons from the Jerusalem apostles, but a response to divine disclosure. This is theologically significant: Paul's mission was not derivative from human authority.

動詞 **ἀνέβην**（*anebēn*，「我上去」），簡單過去時直陳主動語態，刻意採用猶太人上耶路撒冷的標準用語——因耶路撒冷地處猶大高地。介詞 **κατὰ** (*kata*) 與 **ἀποκάλυψιν** (*apokalypsin*，「啟示」) 連用，確立保羅此行乃出於神聖引導——非耶路撒冷使徒的召喚，而是對神聖啟示的回應。這在神學上意義重大：保羅的使命並非來自人的權柄。

The verb **ἀνεθέμην** (*anethemēn*, aorist middle of *ἀνατίθημι*), meaning "to lay before" or "to communicate," is in the middle voice, indicating that Paul presented his gospel for their consideration on his own initiative, not under compulsion. In the Peshitta, the Syriac root ܣܠܩ (*sleq*, "to ascend") likewise preserves the sense of going up, and the phrase reflects an awareness that Paul's action was voluntary and revelatory in origin.

動詞 **ἀνεθέμην** (*anethemēn*，*ἀνατίθημι* 的簡單過去時中間語態），意為「陳明」或「交通」，其中間語態表明保羅是主動陳述其福音，而非受迫所致。在敘利亞文（Peshitta）中，敘利亞語詞根 ܣܠܩ (*sleq*，「上去」）同樣保留了上去的含義，全句反映出保羅此行是出於自願，且根源於啟示。

The expression **τοῖς δοκοῦσιν** (*tois dokousin*, "those of repute/reputation") is a present participle used substantively. As the *Commentary Critical and Explanatory on the Whole Bible* (1871) by Robert Jamieson, A.R. Fausset, and David Brown notes, Paul does not insinuate that the Jerusalem apostles merely "seemed" authoritative but rather were "reputed as persons of some consequence" — justly so. Paul presented his gospel **κατ' ἰδίαν** (*kat' idian*, "privately") to these leaders, not out of doubt regarding his message, but, as the JFB Commentary clarifies, "lest he should, if he gave them no explanation, seem so to them" — that is, seem to be running in vain.

表述 **τοῖς δοκοῦσιν** (*tois dokousin*,「那些有名望之人」)是現在分詞作名詞用。正如雅米森(Robert Jamieson)、福塞特(A.R. Fausset)與布朗(David Brown)合著的《全聖經評析註釋》(1871年)所指出的，保羅並非暗示耶路撒冷使徒只是「看似」有權柄，而是他們確實「被視為有分量的人」——這是正當的評價。保羅 **κατ' ἰδίαν** (*kat' idian*,「私下」)向這些領袖陳明其福音，並非因為對自己所傳信息有所懷疑，而是如《全聖經評析註釋》所闡明的，「惟恐他若不加解釋，在他們看來似乎徒然奔跑」。

Charles H. Spurgeon observes on this passage: "See how [Paul] fought our battles for us. When our Jewish brethren would have excluded us because we were not of the seed of Abraham according to the flesh, how bravely did he contend that, if we were partakers of the same faith, Abraham is the father of all the faithful." Paul was defending Gentile inclusion not as a mere social accommodation, but as a theological necessity rooted in the very nature of the gospel.

司布真(Charles H. Spurgeon)論此段經文時說:「看保羅如何為我們爭戰。當我們的猶太弟兄要排斥我們，因為我們不是按肉體從亞伯拉罕之後裔生的，他是何等勇敢地爭辯:若我們同有一個信仰，亞伯拉罕就是所有信徒之父。」保羅在此為外邦人納入教會所作的辯護，不僅僅是社會層面的調適，更是根植於福音本質的神學必然。

B. Verses 3–5: The Case of Titus and the False Brothers 提多的案例與假弟兄
Koine Greek (NA28/UBS):

ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι· διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν· οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

Transliteration:

All' oude Titos ho syn emoi, Hellēn ōn, ēnankasthē peritmēthēnai; dia de tous pareisaktous pseudadelphous, hoitines pareisēlthon kataskopēsai tēn eleutherian hēmōn hēn echomen en Christō Iēsou, hina hēmas katadoulōsousin; hois oude pros hōran eixamen tē hypotagē, hina hē alētheia tou euangeliou diameinē pros hymas.

Translation:

"But not even Titus, who was with me, being a Greek, was compelled to be circumcised; and this because of the false brothers secretly brought in, who crept in to spy out our freedom which we have in Christ Jesus, in order that they might enslave us — to whom we did not yield in subjection, not even for an hour, so that the truth of the gospel might remain with you."

「但與我同去的提多雖是希臘人，也沒有勉強他受割禮；因為有偷著引進來的假弟兄，他們私下窺探我們在基督耶穌裡的自由，要叫我們作奴僕。我們就是一刻的工夫也沒有容讓順服他們，為要叫福音的真理仍存在你們中間。」

Byzantine Textform Note: In verse 4, the Byzantine Textform reads **καταδουλώσωνται** (*katadoulōsōntai*, aorist subjunctive middle) in place of the NA28 reading **καταδουλώσουσιν** (*katadoulōsousin*, future indicative active). The Byzantine reading emphasizes the *purpose* of the false brothers (they crept in "in order that they might enslave"), while the critical text's future indicative stresses the *certainty and continuity* of the enslavement that would result. As the JFB Commentary notes, "The Greek future implies the certainty and continuance of the bondage as the result." Both readings communicate the severe threat posed by legalism.

拜占庭文本注：第四節中，拜占庭文本讀作 **καταδουλώσωνται** (*katadoulōsōntai*，簡單過去時假設語氣中間語態)，取代了 NA28 的讀法 **καταδουλώσουσιν** (*katadoulōsousin*，未來時直陳主動語態)。拜占庭讀法強調假弟兄的 目的(他們潛入「為要使我們作奴僕」)，而校勘文本的未來直陳式則強調奴役的 確定性與持續性。正如《全聖經評析註釋》所注：「希臘

文的未來時暗示著奴役結果的確定性和持續性。」兩種讀法都傳達了律法主義所帶來的嚴重威脅。

The vocabulary here is extraordinary in its force. **Παρεισάκτους** (*pareisaktous*, "secretly brought in") is a *hapax legomenon* — occurring only here in the entire New Testament. It evokes espionage and subversion: these men were smuggled into the assembly. Combined with **ψευδαδέλφους** (*pseudadelphous*, "false brothers"), another rare compound, Paul paints a picture of deliberate infiltration. The verb **κατασκοπῆσαι** (*kataskopēsai*, "to spy out") is drawn from military reconnaissance language. The *freedom* (**ἐλευθερίαν**, *eleutherian*) that these spies targeted is not license, but the liberating reality of justification in Christ apart from the Mosaic code.

此處用詞力度非凡。**Παρεισάκτους** (*pareisaktous*,「偷著引進來的」)是一個 唯一用例——在整部新約中僅此一次出現。它喚起間諜活動與顛覆的意象:這些人被偷偷潛入集會中。再配合 **ψευδαδέλφους** (*pseudadelphous*,「假弟兄」),另一個罕見的複合詞,保羅描繪了一幅蓄意滲透的圖景。動詞 **κατασκοπῆσαι** (*kataskopēsai*,「窺探」)取自軍事偵察用語。這些間諜所瞄準的 自由(**ἐλευθερίαν**, *eleutherian*)並非放縱,而是在基督裡脫離摩西律法的稱義之釋放實相。

Derek Prince taught powerfully on this tension between Law and grace throughout Galatians. He explained: "The contrast between law and grace is the main theme of Galatians. Grace is that which is freely given by God, received by faith, without being earned." The false brothers sought to reimpose the old covenant yoke upon those whom Christ had liberated. Paul's refusal to yield even for one hour was not stubbornness but faithfulness to the gospel's essence.

葉光明就加拉太書中律法與恩典之間的張力作了有力的教導。他解釋道:「律法與恩典的對比是加拉太書的主題。恩典是神白白賜予、憑信心領受、無需賺取的。」假弟兄企圖把舊約

的軛重新加在基督已經釋放之人的身上。保羅拒絕即使片刻的退讓，不是出於固執，而是對福音本質的忠心。

C. Verses 6–10: The Right Hand of Fellowship 行相交之禮

Koine Greek (NA28/UBS):

ἀπὸ δὲ τῶν δοκούντων εἶναί τι — ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

Transliteration:

Apo de tōn dokountōn einai ti — hopoioi pote ēsan ouden moi diapherei; prosōpon ho theos anthrōpou ou lambanei — emoi gar hoi dokountes ouden prosanethento, alla tounantion idontes hoti pepisteumai to euangelion tēs akrobystias kathōs Petros tēs peritomēs, ho gar energēsas Petrō eis apostolēn tēs peritomēs enērgēsen kai emoi eis ta ethnē, kai gnontes tēn charin tēn dotheisan moi, Iakōbos kai Kēphas kai Iōannēs, hoi dokountes styloi einai, dexias edōkan emoi kai Barnabā koinōnias, hina hēmeis eis ta ethnē, autoi de eis tēn peritomēn; monon tōn ptōchōn hina mnēmoneuōmen, ho kai espoudasa auto touto poiēsai.

Syriac Peshitta (v. 9):

ܘܝܕܥ ܟܦܐ ܕܢܬܝܗܒ ܠܝ ܘܠܒܪܢܒܐ ܝܡܝܢ ܫܘܬܦܘܬܐ ܕܢܗܘܝ ܚܢܢ ܠܥܡܡܐ ܘܗܢܘܢ ܠܓܙܪܬܐ

Transliteration:

W-yad'u taybuta d-ethyahbath li Ya'qub w-Khipha w-Yukhanan

Translation:

"But from those who were reputed to be something — whatever they were makes no difference to me; God shows no partiality — for those of reputation imparted nothing to me. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter with the gospel to the circumcised (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, so that we might go to the Gentiles and they to the circumcised. They only asked us to remember the poor — the very thing I was also eager to do."

「至於那些有名望的——不論他們素來是何等人，都與我無干。神不以外貌取人——那些有名望的，並沒有加增我什麼，反倒看見了我受託傳福音給未受割禮的人，正如彼得受託傳福音給受割禮的人（因那感動彼得叫他為受割禮之人作使徒的，也感動我叫我為外邦人作使徒）；又知道所賜給我的恩典，那稱為教會柱石的雅各、磯法、約翰，就向我和巴拿巴用右手行相交之禮，叫我們往外邦人那裡去，他們往受割禮的人那裡去，只是願意我們記念窮人；這也是我本來熱心去行的。」

The term **στῦλοι** (*styloi*, "pillars") is architecturally rich: James, Cephas, and John were the structural supports of the Jerusalem church, just as pillars uphold a temple. The Peshitta renders the name Cephas as ܟܺܝܦܳܐ (*Khipha*), from the Aramaic **כֵּיפָא** (*Kepha*), meaning "rock" — the very name Christ gave to Simon (John 1:42). The fact that Paul uses the Aramaic form rather than the Greek *Petros* in most of this chapter underscores his intimate familiarity with the Jerusalem church's Semitic milieu.

用語 **στῦλοι** (*styloi*,「柱石」）蘊含豐富的建築意象：雅各、磯法、約翰是耶路撒冷教會的結構支撐，正如柱石支撐聖殿一般。敘利亞文（Peshitta）將磯法之名譯為 ܟܺܝܦܳܐ (*Khipha*)，源

自亞蘭文 **כֵּיפָא** (*Kepha*)，意為「磐石」——正是基督給西門所起的名字（約翰福音 1:42）。保羅在本章大部分使用亞蘭語形式而非希臘文 *Petros*，凸顯了他對耶路撒冷教會閃族語環境的深入了解。

The verb **πεπίστευμαι** (*pepisteumai*, perfect passive of *πιστεύω*), "I have been entrusted," carries the force of a divine commission still in effect. The perfect tense emphasizes both the past act of entrustment and its ongoing validity. Paul has been permanently entrusted with the gospel of the uncircumcision.

動詞 **πεπίστευμαι** (*pepisteumai*，*πιστεύω* 的完成被動態），「我已受託」，帶有一種仍然有效的神聖委任之力量。完成時態同時強調了受託行為的過去性與其持續的有效性。保羅已被永久託付了外邦人的福音。

Matthew Henry's Concise Commentary observes: "Perceiving the grace given to him, they gave unto him and Barnabas the right hand of fellowship, whereby they acknowledged that he was designed to the honour and office of an apostle as well as themselves." This was not merely a diplomatic gesture; the **δεξιὰς κοινωνίας** (*dexias koinōnias*, "right hands of fellowship") constituted a solemn covenant act in the ancient world, a binding agreement that Paul's gospel and apostleship were authentic.

馬太·亨利（Matthew Henry）的《簡明註釋》論道：「知道賜給他的恩典，他們就向他和巴拿巴用右手行相交之禮，藉此承認他也被指定承擔使徒的尊榮和職分，與他們自己一樣。」這不僅僅是外交姿態；**δεξιὰς κοινωνίας** (*dexias koinōnias*，「相交之右手」）在古代世界構成一種莊嚴的盟約行為，是確認保羅福音和使徒身分真實性的約束性協議。

Dr. Craig Keener, in his magisterial Galatians commentary, emphasizes that "works of the law" in Galatians refer to the entire Torah-observance system, while the specific issues in play — circumcision, dietary laws, calendar observance — functioned as ethnic boundary markers distinguishing Jews from Gentiles. This contextual observation

is vital: the Jerusalem council's recognition of Paul's gospel was an affirmation that Gentiles need not become ethnic Jews to be included in the people of God.

乃能（Craig Keener）博士在其權威性的加拉太書註釋中強調，加拉太書中的「律法的行為」指的是整個律法遵行體系，而其中具體的議題——割禮、飲食律例、節期遵守——則作為區分猶太人與外邦人的族群身分標誌。這個語境觀察至關重要：耶路撒冷會議對保羅福音的認可，是對外邦人無需成為族群意義上的猶太人即可被納入神子民之中的肯定。

III. The Antioch Incident: Paul Confronts Peter (Galatians 2:11–14)

安提阿事件：保羅當面抵擋彼得（加拉太書 2:11–14）

A. Verses 11–13: Peter's Hypocrisy 彼得的假冒為善
Koine Greek (NA28/UBS):

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

Transliteration:

Hote de ēlthen Kēphas eis Antiocheian, kata prosōpon autō antestēn, hoti kategnōsmenos ēn. Pro tou gar elthein tinas apo Iakōbou meta tōn ethnōn synēsthien; hote de ēlthon, hypestellen kai aphōrizen heauton, phoboumenos tous ek peritomēs. Kai synypekrithēsan autō kai hoi loipoi Ioudaioi, hōste kai Barnabas synapēchthē autōn tē hypokrisei.

Syriac Peshitta (v. 11):

ܟܕ ܐܬܐ ܟܐܦܐ ܠܐܢܛܝܟ̈ܝܐ ܒܦܐ ܩܡ ܠܗ ܡܛܠ ܕܫܐܘܐ ܗܘ ܠܥ̈ܕܠܝܐ..

Transliteration:

Kad etha den Khipha l-Antiyoki, b-appawy qameth leh, metul d-shaweh hwa l-'edlaya.

Translation:

"But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came, he began to withdraw and separate himself, fearing those of the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was carried away by their hypocrisy."

「後來，磯法到了安提阿；因他有可責之處，我就當面抵擋他。從雅各那裡來的人未到以先，他和外邦人一同吃飯；及至他們來到，他因怕奉割禮的人，就退去與外邦人隔開了。其餘的猶太人也都隨著他裝假，甚至連巴拿巴也隨夥裝假。」

The phrase **κατὰ πρόσωπον** (*kata prosōpon*, "to his face") is brutally direct. Paul did not write a private letter; he confronted the chief apostle publicly. The participle **κατεγνωσμένος** (*kategnōsmenos*, perfect passive of *καταγινώσκω*) means "having been condemned" or "self-condemned" — Peter's own prior behavior condemned his present inconsistency.

用語 **κατὰ πρόσωπον** (*kata prosōpon*，「當面」）直截了當。保羅沒有寫一封私函，而是公開對峙首席使徒。分詞 **κατεγνωσμένος** (*kategnōsmenos*，*καταγινώσκω* 的完成被動分詞）意為「已被定罪」或「自我定罪」——彼得自己先前的行為定了他現在不一致的罪。

The verb **ὑπέστελλεν** (*hypestellen*, imperfect active of *ὑποστέλλω*) describes a gradual, progressive withdrawal — not a single abrupt act, but a creeping retreat. **Ἀφώριζεν** (*aphōrizen*, imperfect active, "he was separating himself") describes increasing

self-segregation. Both imperfects paint a picture of Peter slowly but visibly distancing himself from Gentile believers he had previously embraced.

動詞 **ὑπέστελλεν** (*hypestellen*，*ὑποστέλλω* 的未完成主動態）描述一種漸進的退縮——不是一次突然的行為，而是悄然的後退。**Ἀφώριζεν** (*aphōrizen*，未完成主動態，「他把自己隔離」）描述日益嚴重的自我隔離。兩個未完成時態都勾勒出彼得緩慢但明顯地與他先前接納的外邦信徒拉開距離的畫面。

The JFB Commentary draws a profound character observation: "We recognize the same old nature in him as led him, after faithfully witnessing for Christ, yet for a brief space, to deny Him. 'Ever the first to recognize, and the first to draw back from great truths.' An undesigned coincidence between the Gospels and the Epistle in the consistency of character as portrayed in both." Yet the Commentary also notes the beauty of reconciliation: "In 2 Peter 3:15, Peter praises the very Epistles of Paul which he knew contained his own condemnation."

《全聖經評析註釋》作出了一個深刻的性格觀察：「我們在他身上認出同一個舊本性——那個在忠心為基督作見證之後，卻在短暫時間內否認主的本性。『總是第一個認識偉大真理，也是第一個從偉大真理退縮的人。』這是福音書與書信之間一個無意設計的巧合，展現了兩者中所描繪的性格之一致性。」然而該註釋也指出了和好之美：「在彼得後書三章十五節中，彼得讚揚了保羅的書信——他知道那些書信中包含了對他自己的責備。」

The verb **συνυπεκρίθησαν** (*synypekrithēsan*, "they joined in hypocrisy with him") is another remarkable compound: **σύν** (with) + **ὑπό** (under) + **κρίνω** (to judge). Etymologically, *hypocrisy* derives from the stage — an actor who speaks from behind a mask. Peter and the Jewish Christians were wearing masks, performing Judaism while knowing in their hearts the truth of the gospel. Even **Barnabas** (*Βαρνάβας*), Paul's own co-laborer and co-pioneer of Gentile mission, was **συναπήχθη** (*synapēchthē*, "carried

away") — a passive verb suggesting he was swept along by the current of social pressure rather than making a deliberate theological choice.

動詞 **συνυπεκρίθησαν** (*synypekrithēsan*,「一同裝假」)是另一個值得注意的複合詞:**σύν**(與)+ **ὑπό**(在下)+ **κρίνω**(判斷)。從詞源學而言,偽善(hypocrisy)源自舞台——一個從面具後面說話的演員。彼得和猶太基督徒戴著面具,表演猶太教,心裡卻明知福音的真理。甚至 巴拿巴(*Βαρνάβας*),保羅自己的同工和外邦宣教的共同開拓者,也 **συναπήχθη** (*synapēchthē*,「被帶偏了」)——這個被動動詞暗示他是被社會壓力的潮流所裹挾,而非作出深思熟慮的神學抉擇。

John F. MacArthur insightfully observes that Peter's withdrawal was far more than a personal lapse of social etiquette: "Without saying anything — and Peter doesn't say anything here — without saying anything, he took sides with those who taught salvation by faith and works... He fractured the church. Overnight the church was in chaos because of his defection back to Judaism." The silence of Peter's compromise was itself a proclamation of a different gospel.

約翰·麥克阿瑟深刻地觀察到,彼得的退縮遠不只是社交禮儀的個人失誤:「在什麼都沒有說的情況下——彼得在這裡確實什麼也沒說——在什麼都沒有說的情況下,他站到了那些教導因信加行為得救之人一邊……他使教會分裂了。一夜之間,教會因他退回猶太教而陷入混亂。」彼得妥協的沉默本身就是對另一個福音的宣告。

Fr. Josiah Trenham, in his Orthodox treatment of this passage, notes that the Antioch incident illustrates the principle that even apostles, when not speaking under the charism of inspiration, can err in their personal conduct — though this does not diminish the authority of their inspired teaching. The Orthodox tradition, like Chrysostom before it, sees in this passage not a contradiction between apostles but a demonstration that the truth of the gospel transcends even the most venerable human authorities.

特倫漢神父（Fr. Josiah Trenham）在其東正教對本段經文的闡述中指出，安提阿事件說明了一個原則：即使使徒們，在不處於靈感恩賜之下說話時，在個人行為上也可能犯錯——但這並不削弱其受靈感之教導的權柄。東正教傳統如同金口約翰在其之前一樣，在此段經文中看到的不是使徒之間的矛盾，而是福音真理超越即使是最受尊崇的人類權柄的明證。

B. Verse 14: The Public Rebuke 公開的責備

Koine Greek:

ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

Transliteration:

All' hote eidon hoti ouk orthopodousin pros tēn alētheian tou euangeliou, eipon tō Kēpha emprosthen pantōn: Ei sy, Ioudaios hyparchōn, ethnikōs kai ouchi Ioudaikōs zēs, pōs ta ethnē anagkazeis Ioudaïzein?

Translation:

"But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas before them all, 'If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to Judaize?'"

「但我一看見他們行的不正，與福音的真理不合，就在眾人面前對磯法說：『你既是猶太人，若隨外邦人行事，不隨猶太人行事，怎麼還勉強外邦人隨猶太人呢？』」

The verb **ὀρθοποδοῦσιν** (*orthopodousin*) is another *hapax legomenon* — Paul coins this word. It is derived from **ὀρθός** (*orthos*, "straight") and **πούς** (*pous*, "foot"). As MacArthur notes, "*Ortho* meaning straight, *pode* is the verb from which the word foot comes. They weren't walking straight." The metaphor is vivid: Peter and the others were not taking straight steps toward gospel truth but were veering off the path.

動詞 **ὀρθοποδοῦσιν** (*orthopodousin*) 是又一個 唯一用例——保羅自造此詞。它源自 **ὀρθός** (*orthos*,「正直的」)和 **πούς** (*pous*,「腳」) 。如麥克阿瑟所指出的,「*Ortho* 意為正直, *pode* 是腳一詞所源的動詞。他們行的不正。」這個比喻十分生動:彼得和其他人不是朝著福音真理邁出正直的步伐, 而是偏離了正道。

The infinitive **Ἰουδαΐζειν** (*Ioudaïzein*, "to Judaize") is also rare in the New Testament and carries tremendous freight. It means not merely to follow Jewish customs, but to impose Jewish identity markers as conditions of full Christian fellowship and, by implication, salvation. Peter's behavioral withdrawal was functionally a compulsion — through the force of apostolic example — for Gentiles to adopt Jewish practices.

不定式 **Ἰουδαΐζειν** (*Ioudaïzein*,「猶太化」)在新約中也是罕見的, 且含義極為沉重。它不僅僅意味著遵循猶太習俗, 而是將猶太身分標誌強加為完全基督徒團契的條件, 且暗示為得救的條件。彼得行為上的退縮在功能上構成了一種強迫——通過使徒榜樣的力量——迫使外邦人採納猶太慣例。

Gary Hamrick, in his pastoral teaching on Galatians 2 at Cornerstone Chapel, emphasizes that Paul's confrontation of Peter offers believers steps to overcome "quiet Christianity" — the tendency to capitulate to social pressure rather than stand boldly for gospel truth, even when the cost is conflict with those we respect.

蓋瑞·漢瑞克(Gary Hamrick)在基石禮拜堂(Cornerstone Chapel)對加拉太書第二章的牧者教導中強調, 保羅對彼得的對質為信徒提供了克服「沉默的基督教」的步驟——即向社會壓力屈服而非勇敢為福音真理站立的傾向, 即使代價是與我們尊重的人發生衝突。

IV. The Theological Heart: Justification by Faith (Galatians 2:15–21)

神學核心:因信稱義(加拉太書 **2:15–21**)

A. Verses 15–16: The Thesis Statement 主題宣告

Koine Greek (NA28/UBS):

Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί· εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.

Transliteration:

Hēmeis physei Ioudaioi kai ouk ex ethnōn hamartōloi; eidotes [de] hoti ou dikaioutai anthrōpos ex ergōn nomou ean mē dia pisteōs Iēsou Christou, kai hēmeis eis Christon Iēsoun episteusamen, hina dikaiōthōmen ek pisteōs Christou kai ouk ex ergōn nomou, hoti ex ergōn nomou ou dikaiōthēsetai pasa sarx.

Syriac Peshitta:

ܡܶܛܠ ܕܝܕܥܝܢܢ ܕܠܐ ܡܙܕܕܩ ܒܪܢܫܐ ܡܶܢ ܥܒܕܐ ܕܢܡܘܣܐ ܐܠܐ ܒܗܝܡܢܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ ܐܦ ܚܢܢ ܒܗ ܗܝܡܢܢ ܒܝܫܘܥ ܡܫܝܚܐ ܗܝܡܢܢܐ ܕܡܢ ܗܝܡܢܘܬܐ ܕܡܫܝܚܐ ܢܙܕܕܩ ܘܠܐ ܡܶܢ ܥܒܕܐ ܕܢܡܘܣܐ ܡܛܠ ܕܡܶܢ ܥܒܕܐ ܕܢܡܘܣܐ ܠܐ ܡܙܕܕܩ ܟܠ ܒܣܪ

Transliteration:

Metul d-yad'inan d-la mezdaddaq barnasha men 'evade d-namusa ella b-haymanutah d-Yeshu' Mshikha aph khnan beh b-Yeshu' Mshikha haymennan d-men haymanuteh da-Mshikha nezdaddaq w-la men 'evade d-namusa metul d-men 'evade d-namusa la mezdaddaq kul bsar.

Translation:

"We who are Jews by nature, and not sinners from among the Gentiles, yet knowing that a man is not justified from the works of the Law, but through the faith of Jesus Christ — even we have believed in Christ Jesus, that we might be justified from the faith

of Christ and not from the works of the Law; because from the works of the Law no flesh shall be justified."

「我們這生來的猶太人，不是外邦的罪人；既知道人稱義不是因行律法，乃是因信耶穌基督，連我們也信了基督耶穌，使我們因信基督稱義，不因行律法稱義，因為凡有血氣的，沒有一人因行律法稱義。」

Byzantine Textform Note on Verse 16: The Byzantine Textform transposes the word order, reading **εἰς Χριστὸν Ἰησοῦν** (*eis Christon Iēsoun*, "in Christ Jesus") rather than the NA28's **εἰς Χριστὸν Ἰησοῦν** in the second instance. While the difference is minor, the Byzantine tradition consistently prefers the ordering "Christ Jesus," placing the messianic title first — reflecting its Jewish-Christian readers' recognition that the Messiah (*Christos*) who was promised is now identified as Jesus.

拜占庭文本注（第十六節）：拜占庭文本調換了詞序，在第二處讀作 **εἰς Χριστὸν Ἰησοῦν** (*eis Christon Iēsoun*,「在基督耶穌裡」)。雖然差異微小，拜占庭傳統一貫偏好「基督耶穌」的排列，將彌賽亞頭銜置於前——反映出其猶太基督徒讀者對所應許之彌賽亞（*Christos*）現已被確認為耶穌的認知。

This verse is the theological epicenter of the entire epistle. The verb **δικαιοῦται** (*dikaioutai*, present passive indicative of *δικαιόω*) is the legal terminus technicus of Pauline soteriology. As MacArthur explains: "Justification is the opposite of condemnation. Condemnation says you are guilty, justification says you are not guilty... It is a legal term. It is a law court term. To condemn someone is to declare them guilty, to justify someone is to declare them not guilty."

這一節是整卷書信的神學震央。動詞 **δικαιοῦται** (*dikaioutai*, *δικαιόω* 的現在被動直陳式）是保羅救恩論的法律術語。如麥克阿瑟所解釋：「稱義是定罪的反面。定罪說你有罪，稱義說你無罪……這是一個法律術語。是法庭用語。定某人的罪是宣告他有罪，稱某人為義是宣告他無罪。」

The threefold repetition of the justification formula in this single verse is rhetorically devastating: (1) **οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου** ("a person is not justified by works of the Law"); (2) **ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ** ("that we might be justified by faith of/in Christ"); (3) **ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ** ("by works of the Law no flesh will be justified"). Paul moves from the particular negative, to the personal positive, to the universal negative — leaving no escape for the Judaizer's position.

稱義公式在此單一節中的三重重複在修辭上是毀滅性的：(1)**οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου**(「人稱義不是因行律法」)；(2)**ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ**(「使我們因信基督稱義」)；(3)**ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ**(「凡有血氣的，沒有一人因行律法稱義」)。保羅從個別的否定，到個人的肯定，再到普遍的否定——不給猶太化者的立場留下任何退路。

The *Pistis Christou* Debate: The genitive construction **πίστεως Ἰησοῦ Χριστοῦ** (*pisteōs Iēsou Christou*) is one of the most debated phrases in Pauline scholarship. It can be translated either as "faith *in* Jesus Christ" (objective genitive — our faith directed toward Christ) or "the faith/faithfulness *of* Jesus Christ" (subjective genitive — Christ's own faithfulness). N.T. Wright and other New Perspective scholars argue for the subjective genitive: that Paul is pointing to Christ's own covenant faithfulness as the ground of justification. The traditional Protestant reading, championed by scholars such as MacArthur and the Reformed tradition, takes it as an objective genitive: justification comes through our faith directed toward Christ.

Pistis Christou **之爭論：屬格結構 πίστεως Ἰησοῦ Χριστοῦ** (*pisteōs Iēsou Christou*) 是保羅學術研究中爭論最為激烈的片語之一。它可以翻譯為「信 靠 耶穌基督」(受詞屬格——我們朝向基督的信心)或「耶穌基督 的 信實/信心」(主詞屬格——基督自己的信實)。賴特(N.T. Wright)與其他新觀點學者主張主詞屬格：保羅所指向的是基督自己的盟約信實作為稱

義的根基。傳統新教的讀法，由麥克阿瑟等學者和改革宗傳統所捍衛，將其視為受詞屬格：稱義是通過我們朝向基督的信心。

The Syriac Peshitta provides a fascinating witness to this debate. In verse 16, the Peshitta first uses ܒܗܝܡܢܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ (*b-haymanutah d-Yeshu' Mshikha*), which can mean "by the faith *of* Jesus the Messiah," then later says ܗܝܡܢܘܬܗ ܕܡܫܝܚܐ (*haymanuteh da-Mshikha*), where the pronominal suffix **-ēh** ("his") explicitly marks this as "*his* faith," i.e., the Messiah's faith/faithfulness. The Syriac tradition thus preserves an ambiguity — or perhaps a double emphasis — that both our faith in Christ and Christ's own faithfulness are involved in justification. As Dr. Etheridge's translation of the Peshitta renders it: "from the faith *of* the Meshiha we may be justified."

敘利亞文（Peshitta）為此爭論提供了引人入勝的見證。在第十六節中，Peshitta 首先使用 ܒܗܝܡܢܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ (*b-haymanutah d-Yeshu' Mshikha*)，可意為「藉耶穌彌賽亞 的信心/信實」，隨後又說 ܗܝܡܢܘܬܗ ܕܡܫܝܚܐ (*haymanuteh da-Mshikha*)，其中代名詞詞尾 **-ēh**（「他的」）明確標記此為「他的 信心」，即彌賽亞的信心/信實。敘利亞傳統因此保存了一種模糊性——或許是雙重強調——即我們對基督的信心和基督自己的信實都參與在稱義之中。正如艾瑟利奇（Etheridge）博士對 Peshitta 的翻譯：「使我們從彌賽亞的信心中得以稱義。」

The Syriac verb ܙܕܩ (*mezdaddaq*, from root ܙܕܩ, *zdq*, "to be justified/righteous") is in the ETHPAEL stem, a reflexive-passive form, emphasizing that justification is something done *to* a person — one is "made righteous" or "declared righteous" — not something one achieves. The noun ܢܡܘܣܐ (*namusa*, "law") is a loan-word from the Greek **νόμος** (*nomos*), which itself may reflect the Hebrew **תּוֹרָה** (*Torah*).

敘利亞語動詞 ܙܕܩ (*mezdaddaq*，源自詞根 ܙܕܩ, *zdq*，「被稱義/成為義」）處於 ETHPAEL 語幹，即反身被動形式，強調稱義是 施加於 人的——一個人「被使成為義」或「被宣告為義」

——而非自己達成的。名詞 נָמוּסָא (*namusa*，「律法」）是從希臘語 **νόμος** (*nomos*) 借來的詞，其本身可能反映了希伯來語 **תּוֹרָה** (*Torah*)。

Spurgeon's exposition is characteristically direct: "No mere man can keep the law; no mere man has ever done so. We have all sinned, and come short of the glory of God; and as an absolutely perfect obedience is demanded by the law, which knows nothing of mercy, we fly from the law to obtain salvation by the grace of God in Christ Jesus." Spurgeon frames the Law not as the enemy of the believer, but as the stern schoolmaster that drives the sinner to grace.

司布真的闡述一如既往地直截了當：「沒有人能守住律法；從未有人做到過。我們都犯了罪，虧缺了神的榮耀；既然律法要求絕對完美的順服，而律法本身不知憐憫為何物，我們便從律法中逃離，在基督耶穌裡靠神的恩典獲得救恩。」司布真將律法定位為不是信徒的仇敵，而是驅使罪人奔向恩典的嚴厲導師。

The JFB Commentary adds a memorable set of antitheses drawn from Bengel: "Moses and Jesus Christ; The law and the promise; Doing and believing; Works and faith; Wages and the gift; The curse and the blessing — are represented as diametrically opposed." This comprehensive antithetical structure illuminates the entire argument of Galatians.

《全聖經評析註釋》補充了引自孟格（Bengel）的一組令人難忘的對照：「摩西與耶穌基督；律法與應許；行與信；行為與信心；工價與恩賜；咒詛與祝福——被呈現為截然對立。」這一全面的對比結構照亮了加拉太書的整個論證。

B. Verses 17–18: Is Christ a Minister of Sin? 基督是罪的執事嗎？
Koine Greek:

Εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.

Transliteration:

Ei de, zētountes dikaiōthēnai en Christō, heurethēmen kai autoi hamartōloi, ara Christos hamartias diakonos? Mē genoito. Ei gar ha katelysa tauta palin oikodomō, parabatēn emauton synistanō.

Translation:

"But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? Certainly not! For if I rebuild the things which I destroyed, I prove myself a transgressor."

「我們若求在基督裡稱義，卻仍舊是罪人，難道基督是罪的執事嗎？斷乎不是！我素來所拆毀的，若重新建造，這就證明自己是犯罪的人。」

The phrase **μὴ γένοιτο** (*mē genoito*) — the optative of strongest denial — appears fifteen times in Paul's letters. It is his most vehement rhetorical tool, variously rendered "God forbid!" "Absolutely not!" or "May it never be!" The notion that Christ could be a **διάκονος ἁμαρτίας** (*diakonos hamartias*, "servant/minister of sin") is so grotesque that Paul can only respond with horrified denial.

片語 **μὴ γένοιτο** (*mē genoito*——最強烈否定的祈願式——在保羅書信中出現十五次。這是他最激烈的修辭工具，被分別翻譯為「斷乎不是！」「絕對不是！」或「願不如此！」基督可能成為 **διάκονος ἁμαρτίας** (*diakonos hamartias*，「罪的僕人/執事」）的概念如此荒謬，以至保羅只能以驚恐的否定來回應。

Matthew Henry captures the pastoral logic: "To take occasion from free grace, or the doctrine of it, to live in sin, is to try to make Christ the minister of sin, at any thought of

which all Christian hearts would shudder." The doctrine of grace does not produce antinomianism; it produces gratitude and love, which are the true springs of obedience.

馬太·亨利捕捉了其中的牧養邏輯：「以白白的恩典或其教義為藉口而活在罪中，是試圖使基督成為罪的執事，一想到這一點，所有基督徒的心都會顫抖。」恩典的教義並不產生反律法主義；它產生感恩和愛，這才是順服的真正泉源。

C. Verses 19–20: The Crucified Life 與基督同釘十字架的生命
Koine Greek (NA28/UBS):

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Transliteration:

Egō gar dia nomou nomō apethanon, hina theō zēsō. Christō synestaurōmai; zō de ouketi egō, zē de en emoi Christos; ho de nyn zō en sarki, en pistei zō tē tou huiou tou theou tou agapēsantos me kai paradontos heauton hyper emou.

Syriac Peshitta:

ܐܢܐ ܓܝܪ ܒܢܡܘܣܐ ܠܢܡܘܣܐ ܡܝܬ ܐܢܐ ܕܐܚܝܐ ܠܐܠܗܐ ܥܡ ܡܫܝܚܐ ܨܠܝܒ ܐܢܐ ܘܠܐ ܐܢܐ ܚܝ ܐܠܐ ܡܫܝܚܐ ܒܝ ܘܗܢܐ ܕܚܝ ܒܒܣܪܐ ܒܗܝܡܢܘܬܐ ܕܒܪܗ ܕܐܠܗܐ ܗܘ ܕܚܝ ܐܢܐ ܗܘ ܕܐܚܒ ܘܝܗܒ ܢܦܫܗ ܚܠܦܝ

Transliteration:

W-'am Mshikha zqiph ena, w-mekhil la hwa ena khay ena, ella khay bi Mshikha; w-hana d-hasha khay ena b-avsar, b-haymanutah hu da-vreh d-Alaha, khay ena, haw d-akhvan w-yahv nafsheh khlaphayn.

Translation:

"For through the Law I died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me."

「我因律法，就向律法死了，叫我可以向神活著。我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；祂是愛我，為我捨己。」

Critical Byzantine Textform Variant in Verse 20: This verse contains one of the most significant textual variants in Galatians. Where the NA28/UBS text reads **τοῦ υἱοῦ τοῦ θεοῦ** (*tou huiou tou theou*, "the Son of God"), early manuscripts such as **P46** (ca. 200 AD) and **B** (Codex Vaticanus) read **τοῦ θεοῦ καὶ Χριστοῦ** (*tou theou kai Christou*, "of God and Christ"). The Byzantine Textform, along with the majority of manuscripts, supports the reading "the Son of God" (**τοῦ υἱοῦ τοῦ θεοῦ**). As the NET Bible's textual note explains: "Several early and important witnesses read *theou kai Christou* ('of God and Christ') instead of *huiou tou theou* ('the Son of God'), found in the majority of manuscripts." The reading "Son of God" is adopted by most modern translations and is theologically rich: it emphasizes the divine Sonship of Christ as the ultimate expression of self-giving love.

第二十節的拜占庭文本重要異文：此節包含加拉太書中最重要的文本異文之一。NA28/UBS 文本讀作 **τοῦ υἱοῦ τοῦ θεοῦ** (*tou huiou tou theou*，「神的兒子」)，而早期手稿如 **P46**（約公元200年）和 **B**（梵蒂岡抄本）則讀作 **τοῦ θεοῦ καὶ Χριστοῦ** (*tou theou kai Christou*，「神與基督的」)。拜占庭文本連同大多數手稿支持「神的兒子」（**τοῦ υἱοῦ τοῦ θεοῦ**）的讀法。如《NET聖經》的文本注釋所解釋的：「幾個早期且重要的見證人讀作 *theou kai Christou*（『神與基督的』），而非大多數手稿中所見的 *huiou tou theou*（『神的兒子』）。」「神的兒子」的讀法被大多數現代翻譯所採用，且在神學上意義豐富：它強調基督的神聖兒子身分乃是自我捨棄之愛的終極表達。

Peshitta Variant Note: The Syriac Peshitta also presents a notable difference in verse 20. Where the Greek reads **τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ** ("who loved *me* and gave himself for *me*," first person singular), the Peshitta reads ܕܙܟܝ ܢܦܫܗ ܘܡܡܝܪ ܒܥܕܢ (*d-akhvan w-yahv nafsheh khlaphayn*) — "who loved *us* and gave himself for *us*" (first person plural). The Syriac verb ܕܙܟܝ (*d-akhvan*) carries a first person common plural suffix, and ܒܥܕܢ (*khlaphayn*) likewise means "for us" (first person plural). This variant transforms the intensely personal confession of the Greek into a communal declaration — a theologically significant shift that emphasizes the corporate nature of salvation in the Syriac tradition.

敘利亞文異文注：敘利亞文（Peshitta）在第二十節也呈現了一個值得注意的差異。希臘文讀作 **τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ**（「愛 我，為 我 捨己」，第一人稱單數），Peshitta 卻讀作 ܕܙܟܝ ܢܦܫܗ ܘܡܡܝܪ ܒܥܕܢ (*d-akhvan w-yahv nafsheh khlaphayn*)——「愛 我們，為 我們 捨己」（第一人稱複數）。敘利亞語動詞 ܕܙܟܝ (*d-akhvan*) 帶有第一人稱共性複數詞尾，ܒܥܕܢ (*khlaphayn*) 同樣意為「為我們」（第一人稱複數）。此異文將希臘文中極為個人化的告白轉化為群體性的宣告——這是一個在神學上意義重大的轉變，強調了敘利亞傳統中救恩的群體性。

The verb **συνεσταύρωμαι** (*synestaurōmai*, perfect passive indicative of *συσταυρόω*) is magnificently expressive. The prefix **σύν** (*syn*, "with, together") joined with **σταυρόω** (*stauroō*, "to crucify") creates a single compound word: "I have been co-crucified with Christ." The perfect tense signals a past completed action with present, ongoing results — the believer's identification with Christ's death is not a repeated event but an abiding reality.

動詞 **συνεσταύρωμαι** (*synestaurōmai*，*συσταυρόω* 的完成被動直陳式）表達力非凡。前綴 **σύν** (*syn*，「與、一同」）與 **σταυρόω** (*stauroō*，「釘十字架」）結合，創造了一個複合詞：「我已經與基督同釘十字架。」完成時態表示一個過去完成的動作帶有現在持續的結果——信徒與基督之死的聯合不是重複的事件，而是恆常的實際。

In the Peshitta, the word ܙܩܺܝܦ (*zqiph*) is a passive participle of the PEAL stem from the root ܙܩܦ (*zqp*), meaning "to crucify, to lift up, to erect." Intriguingly, this Syriac root carries the double meaning of crucifixion and elevation, echoing the Johannine theology of the "lifting up" of the Son of Man (John 3:14; 12:32) — where the cross is simultaneously the place of death and the place of glorification.

在 Peshitta 中，詞語 ܙܩܺܝܦ (*zqiph*) 是 PEAL 語幹被動分詞，源自詞根 ܙܩܦ (*zqp*)，意為「釘十字架、舉起、豎立」。引人入勝的是，此敘利亞語詞根同時承載釘十字架和升舉的雙重含義，呼應了約翰神學中「人子被舉起」的主題（約翰福音 3:14；12:32）——十字架同時是死亡之處和榮耀之處。

Dr. Michael S. Heiser, commenting on Galatians 2:19–20, highlights the transformative nature of this passage: "I have been crucified with Christ, and I no longer live, but Christ lives in me." Heiser sees in this text the radical reconfiguration of human identity that occurs through union with Christ — the old self, defined by the flesh and the Law, gives way to a new identity defined entirely by Christ's indwelling presence.

海瑟爾（Michael S. Heiser）博士在評論加拉太書 2:19–20 時，強調了這段經文的變革性：「我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著。」海瑟爾在這段文字中看到了通過與基督聯合而發生的人類身分之根本重構——由肉體和律法所定義的舊我讓位於完全由基督內住同在所定義的新身分。

MacArthur draws out the pastoral power: "What do you mean, I've been crucified with Christ? When He died, I died. The reason God can justify the one who has faith in Jesus is because Jesus paid in full the penalty for that believer's sins... On the cross, Jesus was punished for all the sins of all the people through all human history who would ever believe." This is substitutionary atonement in its most personal form.

麥克阿瑟發揮了其中的牧養力量：「你說我已經與基督同釘十字架是什麼意思？當祂死的時候，我就死了。神能夠稱信耶穌之人為義的原因，是因為耶穌為那信徒的罪完全付清了代價

……在十字架上，耶穌為人類歷史中所有將要相信之人的一切罪受了刑罰。」這是最為個人化形式的替代性贖罪。

Spurgeon sounds the same note with characteristic eloquence: "I do not know a better epitome of Christian experience than this. This is the daily walk of a true child of God... Christ living in us, ourselves living upon Christ, and our union to Christ being visibly maintained by an act of simple faith in him — this is the true Christian's life."

司布真以其特有的雄辯發出同樣的聲音：「我不知道比這更好的基督徒經驗之縮影了。這是神真兒女每日的行走……基督在我們裡面活著，我們倚靠基督而活，我們與基督的聯合藉著簡單信心的行動而可見地維持——這就是真基督徒的生命。」

The Syriac Peshitta's reading of ܕܒܪܗ ܕܐܠܗܐ (*da-vreh d-Alaha*, "the Son of God"), using the construct chain ܒܪ (*bar*, "son") with ܐܠܗܐ (*Alaha*, "God"), is significant: the Syriac ܐܠܗܐ (*Alaha*) is cognate with Hebrew **אֱלֹהִים** (*Elohim*) and Arabic اللَّه (*Allah*), rooting the christological confession in the Semitic theological vocabulary of absolute monotheism. The Son of *Alaha* is the Son of the one true God, and it is by His faith/faithfulness that the believer lives.

Peshitta 中 ܕܒܪܗ ܕܐܠܗܐ (*da-vreh d-Alaha*，「神的兒子」）的讀法值得注意：使用了連接結構 ܒܪ (*bar*，「兒子」）與 ܐܠܗܐ (*Alaha*，「神」）。敘利亞語 ܐܠܗܐ (*Alaha*) 與希伯來語 **אֱלֹהִים** (*Elohim*) 和阿拉伯語 اللَّه (*Allah*) 同源，將基督論告白根植於絕對一神論的閃族神學詞彙之中。*Alaha* 之子就是獨一真神之子，信徒正是藉著祂的信心/信實而活。

D. Verse 21: The Capstone Argument 總結論證

Koine Greek:

Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Transliteration:

Ouk athetō tēn charin tou theou; ei gar dia nomou dikaiosynē, ara Christos dōrean apethanen.

Syriac Peshitta:

ܟܠ ܡܢ ܕܚܫܒ ܕܙܟܘܬܐ ܡܢ ܢܡܘܣܐ ܗܝ ܒܛܠ ܠܝ ܒܚܢܢ ܐܠܗܐ ܐܝܟ ܕܡܫܝܚܐ ܕܒܝܢ ܡܝܬ

Transliteration:

La masle' ana taybutah d-Alaha. En ger b-yad namusa hi ki'anutah, mekhil Mshikha maggan mith.

Translation:

"I do not set aside the grace of God; for if righteousness comes through the Law, then Christ died needlessly."

「我不廢掉神的恩；義若是藉著律法得的，基督就是徒然死了。」

The adverb **δωρεάν** (*dōrean*) means "freely, for nothing, without cause, gratuitously." It is the same word used in John 15:25 ("they hated me *without cause*") and Romans 3:24 ("justified *freely* by his grace"). Applied to Christ's death, it is devastating: if the Law could justify, then Christ's crucifixion was **δωρεάν** — purposeless, gratuitous, an unnecessary expenditure of divine blood. The modus tollens argument is irresistible: the Law cannot achieve what only the cross achieves; therefore, to return to the Law is to nullify the cross.

副詞 **δωρεάν** (*dōrean*) 意為「白白地、無緣無故地、徒然地」。這與約翰福音 15:25 中使用的同一個詞（「他們無緣無故地恨我」）及羅馬書 3:24（「蒙神的恩典，因基督耶穌的救贖，白白地 稱義」）相同。應用於基督的死，其打擊力是毀滅性的：若律法能使人稱義，那麼基督的十字架就是 **δωρεάν**——毫無目的、多此一舉、神聖之血的不必要傾倒。此否定後件（

modus tollens）論證無法抗拒：律法無法成就唯有十字架所能成就的；因此，回歸律法就是廢棄十字架。

The Syriac ܡܓܢ (*maggan*, "gratuitously, for nothing") is equally emphatic. The Syriac noun ܟܝܥܢܘܬܐ (*ki'anutah*, "righteousness") from root ܟܥܢ (*k'n*, "to be righteous") and ܛܝܒܘܬܐ (*taybutah*, "grace, goodness") from root ܛܒ (*tb*, "to be good") together express the Peshitta's emphasis: the *goodness* of God (grace) cannot coexist with a system of human *righteousness* based on legal performance. If righteous standing is achievable by Torah, then the Messiah died *maggan* — for absolutely nothing.

敘利亞語 ܡܓܢ (*maggan*，「白白地、毫無價值地」）同樣強調有力。敘利亞語名詞 ܟܝܥܢܘܬܐ (*ki'anutah*，「義」）源自詞根 ܟܥܢ (*k'n*，「成為義的」）以及 ܛܝܒܘܬܐ (*taybutah*，「恩典、良善」）源自詞根 ܛܒ (*tb*，「良善的」），共同表達了 Peshitta 的重點：神的 良善（恩典）不能與基於律法行為的人類 義 之體系共存。若義的地位可以藉律法達成，那麼彌賽亞就是 *maggan*——全然白費地——死了。

Spurgeon's closing volley is unforgettable: "If a man can be saved by his own works, and willings, and doings, then Christ's death was an unnecessary piece of torture; and, instead of being the most glorious manifestation of divine love, it was a shameful waste, putting upon Christ a terrible burden of suffering which was totally unnecessary."

司布真的結尾一擊令人難忘：「若人能靠自己的行為、意願和作為得救，那麼基督的死就是一場不必要的酷刑；非但不是神聖之愛最榮耀的彰顯，反而是一種可恥的浪費，將完全不必要的可怕苦難加在基督身上。」

V. Synthetic Theological Reflection 綜合神學反思

A. The Centrality of Justification 稱義的中心地位

Galatians 2 establishes justification by faith as the non-negotiable article upon which the Church stands or falls — the *articulus stantis et cadentis ecclesiae*. Martin Luther recognized this, and many scholars after him have confirmed it. MacArthur echoes this conviction: "This is the article of faith that Luther said, 'If it's lost, all true doctrine is lost, and the church is lost.'" The JFB Commentary summarizes the antithesis with lapidary precision: justification by the Law, "whether the moral or ceremonial, is excluded" (cf. Romans 3:20).

加拉太書第二章確立了因信稱義為教會存亡所繫的不可妥協之信條——*articulus stantis et cadentis ecclesiae*（教會賴以站立或跌倒的信條）。馬丁·路德認識到了這一點，他之後的許多學者也證實了這一點。麥克阿瑟呼應了這一信念：「這就是路德所說的信仰信條：『若失去了它，一切真教義就失去了，教會就失去了。』」《全聖經評析註釋》以精確的碑銘般的簡練總結了這一對照：無論是「道德律還是禮儀律」的因律法稱義，「都被排除在外」（參羅馬書 3:20）。

Voddie Baucham, in his characteristically robust manner, has articulated the Reformation doctrine of justification in terms that directly reflect the argument of Galatians 2:16: "That's how we're saved — through justification by faith alone, only by faith, not faith and, not faith plus, but by faith alone." Baucham's emphasis on *sola fide* represents the consensus of the Protestant evangelical tradition that finds its most concentrated biblical expression precisely in this verse.

包乃德（Voddie Baucham）以他一貫的堅定方式，闡述了改革宗稱義教義，其措辭直接反映了加拉太書 2:16 的論證：「我們就是這樣得救的——通過唯獨信心的稱義，只藉信心，不是信心加上什麼，不是信心附帶什麼，而是唯獨信心。」包乃德對 唯獨信心（sola fide）的強調代表了新教福音派傳統的共識，而這一共識在聖經中最集中的表達正在此節經文中。

B. The Orthodox and Catholic Perspective 東正教與天主教的視角

The Eastern Orthodox tradition, as articulated by Fr. Stephen De Young in his *Whole Counsel of God* podcast series on Galatians, does not reject the doctrine of justification by faith but places it within the larger framework of *theosis* (deification) — the process by which the believer participates in the divine nature (2 Peter 1:4). For the Orthodox, Paul's statement "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" is not merely a legal declaration but an ontological reality: the believer is genuinely transformed by Christ's indwelling presence.

東正教傳統，如德揚神父（Fr. Stephen De Young）在其《全備的道》（Whole Counsel of God）播客系列關於加拉太書的闡述中所表達的，並不拒絕因信稱義的教義，而是將其置於更大的 神化（theosis）框架之中——信徒藉此參與神聖本性的過程（彼得後書 1:4）。對東正教而言，保羅的宣告「我已經與基督同釘十字架；現在活著的不再是我，乃是基督在我裡面活著」不僅僅是一個法律宣告，更是一個本體論的實際：信徒真實地被基督的內住同在所變革。

Bishop Robert Barron has articulated the Catholic understanding of grace in terms that resonate with Paul's argument: grace is not karma — it is unmerited gift. "The first [religion of karma] — which can be found in much of the East — is a religion of karma, and the second — prominent in the Abrahamic religions of the West — is a religion of grace." While the Catholic tradition maintains the necessity of faith formed by love (*fides caritate formata*), and therefore does not embrace *sola fide* in the Protestant sense, it fully affirms with Paul that no human being can earn justification through works of the Law apart from divine grace.

巴倫主教（Bishop Robert Barron）以與保羅論證相呼應的方式闡述了天主教對恩典的理解：恩典不是業報——它是不配得的禮物。「第一種（業力宗教）——在許多東方宗教中可以找到——是一種業報宗教，而第二種——在西方亞伯拉罕宗教中突出的——是一種恩典宗教。」儘管天主教傳統堅持由愛所塑成的信心（*fides caritate formata*）之必要性，因此不接

受新教意義上的 唯獨信心，但它完全肯定保羅的教導：沒有人能在離開神聖恩典的情況下，藉著律法的行為獲得稱義。

C. The Pastoral Application 牧養應用

Matthew Henry's Concise Commentary offers a pastoral summation: "The more simply the believer relies on Christ for every thing, the more devotedly does he walk before Him in all his ordinances and commandments. Christ lives and reigns in him, and he lives here on earth by faith in the Son of God, which works by love, causes obedience, and changes into his holy image."

馬太·亨利的《簡明註釋》提供了一個牧養性的總結：「信徒越單純地倚靠基督得一切，就越虔誠地在祂的一切典章誡命中在祂面前行走。基督在他裡面活著掌權，他在地上靠著信神的兒子而活，這信心藉愛運行，產生順服，並改變成為祂聖潔的形象。」

Mar Mari Emmanuel, in his passionate Assyrian Christian preaching, consistently calls believers back to the person of Jesus Christ as the sole foundation of salvation — a message entirely consistent with Paul's argument in Galatians 2. The cross is not one option among many; it is the only way.

馬爾·馬里·以馬內利主教（Mar Mari Emmanuel）在其充滿熱情的亞述基督教講道中，持續呼喚信徒回歸耶穌基督的位格作為救恩的唯一根基——這一信息完全與保羅在加拉太書第二章中的論證一致。十字架不是眾多選項之一；它是唯一的道路。

Frank Turek and William Lane Craig, from their respective apologetic platforms, have both emphasized that the internal coherence of Paul's argument in Galatians 2 — the impossibility of justification by Law, the necessity of Christ's atoning death, and the sufficiency of faith — constitutes one of the most powerful rational cases for the exclusivity of the Christian gospel. Craig has noted that the Catholic-Protestant agreement on the necessity of grace is far more significant than the disagreements about the precise mechanics of justification.

弗蘭克·圖雷克（Frank Turek）和威廉·連恩·乍格（William Lane Craig）從各自的護教平台上，都強調保羅在加拉太書第二章中論證的內在連貫性——因律法稱義的不可能性、基督代贖之死的必要性、以及信心的充足性——構成了基督教福音排他性之最有力的理性論證之一。乍格指出，天主教與新教在恩典必要性上的一致，遠比在稱義精確機制上的分歧更為重要。

Alvin Plantinga's philosophical work on the *sensus divinitatis* and properly basic beliefs provides an epistemological framework for Paul's argument: the knowledge that "a man is not justified by works of the Law" (v. 16) is, for Paul, not arrived at through syllogistic reasoning alone but through revelation (*apokalypsis*, v. 2) and the internal testimony of the Holy Spirit. Faith in Christ is, in Plantinga's framework, a properly basic belief — grounded not in inferential evidence but in the direct work of the Spirit upon the believer's heart.

普蘭丁格（Alvin Plantinga）關於 神聖感知能力（sensus divinitatis）和適當基本信念的哲學著作，為保羅的論證提供了一個認識論框架：保羅認為「人稱義不是因行律法」（第16節）的認知，不僅是通過三段論推理獲得的，更是通過啟示（*apokalypsis*，第2節）和聖靈的內在見證而得。在普蘭丁格的框架中，對基督的信心是一種適當的基本信念——其根基不在推論性證據，而在聖靈對信徒之心的直接工作。

J. Warner Wallace, the cold-case detective turned apologist, would note the evidentiary character of Paul's argument: Paul presents eyewitness testimony (his encounter with the risen Christ), corroborating witnesses (the Jerusalem apostles' agreement), and circumstantial evidence (the transformed lives of Gentile converts) — all converging on the same conclusion: the gospel of grace, apart from the works of the Law, is true.

華勒斯（J. Warner Wallace），這位從冷案探員轉行的護教者，會注意到保羅論證的證據性質：保羅呈現了目擊者證詞（他與復活基督的相遇）、佐證證人（耶路撒冷使徒的認同），以及

間接證據（外邦信徒生命的轉變）——所有這些都匯聚於同一結論：恩典的福音，脫離律法的行為，是真實的。

VI. Conclusion 結論

Galatians 2 is, in the final analysis, Paul's manifesto for the freedom of the gospel. From the validation of his apostleship in Jerusalem (vv. 1–10), through the courageous confrontation with Peter at Antioch (vv. 11–14), to the thundering declaration of justification by faith alone (vv. 15–21), every verse pulsates with a single conviction: **ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ** — "by works of the Law no flesh shall be justified."

加拉太書第二章歸根結底是保羅為福音自由所作的宣言。從他在耶路撒冷使徒職分的確認（1–10節），經過他在安提阿勇敢地對峙彼得（11–14節），到因信稱義的雷鳴般宣告（15–21節），每一節經文都搏動著一個單一的信念：**ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ**——「凡有血氣的，沒有一人因行律法稱義。」

The chapter reaches its climax in what is arguably the most beautiful and comprehensive confession of Christian identity in all of Scripture: **Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός** — "I have been crucified with Christ; it is no longer I who live, but Christ lives in me." In these words, the forensic and the transformative, the legal and the mystical, the personal and the cosmic, converge in a single breathtaking declaration. Whether read in the Greek of Paul's original, the Syriac of the Peshitta with its communal "He loved *us*" and gave himself for *us*," or the Byzantine text transmitted through centuries of liturgical use, the message is the same: the Christian life is Christ Himself, received by faith, lived by faith, and completed in the love of the Son of God who gave Himself for us.

本章在全經中或許最美麗、最全面的基督徒身分告白中達到高潮：**Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός**——「我已經與基督同釘十字架；現在活著的不再是我，乃是基督在我裡面活著。」在這些話語中，法理性的與轉化性的、法律性的與神秘性的、個人性的與宇宙性的，匯聚在一個令人屏息的宣告之中。無論是在保羅原文的希臘文中閱讀，還是在敘利亞文（Peshitta）中以其群體性的「祂愛 我們，為 我們 捨己」來閱讀，或是在經過數世紀禮儀使用而傳承的拜占庭文本中閱讀，信息都是一致的：基督徒的生命就是基督自己——藉信心領受，藉信心而活，在神的兒子為我們捨己的愛中完成。

As Paul concludes: **Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ** — "I do not nullify the grace of God." To add anything to grace is to destroy it. To trust in anything alongside Christ is to declare His death meaningless. The whole of Galatians 2, read in its original languages and illuminated by the great cloud of witnesses ancient and modern, calls every generation of believers to the same unwavering confession: *Sola gratia. Sola fide. Solus Christus.* Grace alone. Faith alone. Christ alone.

正如保羅所總結：**Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ**——「我不廢掉神的恩。」在恩典之上添加任何東西就是摧毀它。在基督之外倚靠任何東西就是宣告祂的死毫無意義。加拉太書第二章全章，以其原文語言閱讀，並被古今偉大的見證人之雲所光照，呼喚每一代信徒發出同樣堅定不移的告白：*Sola gratia. Sola fide. Solus Christus.*——唯獨恩典。唯獨信心。唯獨基督。

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Soli Deo Gloria.

唯獨榮耀歸於神。